The Inquirer

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AN AMERICAN UNITARIAN STATEMENT

OVERLEAF there is printed a statement and a covering letter from a group of Unitarians studying theology at Harvard University, Cambridge, U.S.A. The covering letter explains the background of the statement.

It is not often that a summary of belief is expressed in such a luminous way. It is the kind of statement that, whether it commands assent or not, forces other people to contrast their own beliefs with it, and helps them to know where they stand.

It is expected that the first paragraph, that on the "Christian Understanding of God", will cause the liveliest controversy among Unitarians, and difficulty for some. It is hazardous to attempt an interpretation of it, but since in essentials it is a new point of view we will do so.

The paragraph is far from being "orthodox", particularly when it is read in the context of the rest of the statement. It is, for Unitarians, and perhaps for many others, a really new interpretation of the past.

It concerns beliefs about Jesus, and the religious insights, rather than doctrines, of the New Testament.

Jesus of Nazareth

On the whole, Jesus has commanded commitment and reverence among Unitarians as an ethical and religious leader of great stature. There has always been some difficulty about the meaning of the "great stature". There have been degrees of feeling and thought about it. In an essential sense, for some Unitarians, God has been expressed in the personality, particularly in the moral insights, of Jesus of Nazareth. And some have been able to use the word Christ with the particular overtones of mystical feeling usually heard in this word. It is difficult to analyse all this, except to say that for many Unitarians Jesus is regarded as more human than other human beings, and that there is sense to this if humanity is thought to rest for its meaning upon the nature of God.

But the religious experiences of the New Testament are not primarily about this, although without it presumably there would be no New Testament. Jesus the man must be dug out, as it were, from legend, myth, and past conditioned religious expression. This has been done by reason and historical science. And there is no going back on that. For Unitarians and a mass of other people Jesus is no longer a wonder miracle-worker, or a unique revelation of God made for all time, a revelation that must control all that men think about God and about their moral actions. The reasons for this have been set out again and again with overwhelming evidence and conviction; they are being continuously added to; and for those who accept the evidence, and respond with the whole of their religious natures to the kind of knowledge of God which this demands, there is no going back upon the belief that Jesus of Nazareth was one of the supreme figures in history, and nothing else.

But the New Testament, in what might be described as the throb of its religious experience, is not primarily about this, and the question remains whether Unitarians should attempt a new understanding of what it is about. This question seems implicit in the first paragraph of the statement.

Certain Beliefs

The background and scheme of the New Testament is that of the passion, crucifixion, and resurrection of Jesus Christ. Whatever else may be found in the New Testament it must be found within these beliefs. From where did they come? Certainly not from Jesus of Nazareth. No rationally based study of the documents can suppose that in the manner the beliefs are used they were taught by Him. Even on the showing of orthodox doctrine the events on which these beliefs are supposed to be founded had to take place before they could be enunciated. The problem, therefore, for any modern Christian belief, which makes a distinction between Jesus of Nazareth and the doctrines eventually taught about Him is whether these doctrines have any basic value.

A Particular Venture

The statement uses the word symbolic about them. It assumes that if need be the doctrines (or insights) held around the passion, crucifixion, and resurrection should be interpreted symbolically. That is, although they did not occur in the manner described in the New Testament, nevertheless they are interpretative of deep universal experiences. The statement is explicit about this in relation to the resurrection. The difference between this position and the orthodox is that the latter is founded upon the belief that these events literally took place as described, and must be accepted as such. God Himself, literally, in human form lived through these experiences.

The symbolic interpretation assumes that the events did not take place as described, certain meanings have been read into them, but, nevertheless, these meanings accord with the universal experience and need of mankind — not only in Christianity but elsewhere, although elsewhere they will be expressed in other forms. The passion, crucifixion, and immortal triumph take place within the

psychological depths of mankind, no matter what local descriptions are given to them. The New Testament simply and almost unconsciously gives its own particular vesture to these universal experiences.

What is the meaning of them? Should they be understood in a new manner by Unitarians? There is now something established given the name of depth-psychology. The unconscious psychological forces in every human being are now seen to be as powerful as the rational — or at least the rational cannot neglect them. Have Unitarians in their necessary belief in Jesus of Nazareth as a man, a belief which they cannot deny, neglected some of these deeper springs of emotional life? How can these be felt and, assuming they have been neglected, lived with? These are some of the questions implied in the new statement from America. To many Unitarians in this country, with their notions of the "humanism" of their compatriots in the U.S.A., they will probably come as a surprise.

An Overnote

But it is unlikely that the statement is put forward as the last word. And there is an overnote in it which asks for comment.

To what extent must a man draw upon the past, or his reconstruction of it, to define and understand his religious beliefs? It is an important question. A modern man, as it were, has to breathe through what is relevant for him today, otherwise he cannot breathe. He lives in his own era, there is no other he can live in. This is true for every man in modern culture. There is simply no current belief or action uninfluenced by the facts and experiences modern man lives by. Even a monk, "withdrawn from the world", and making as supreme an effort as anyone to live apart from modern culture, cannot ignore the aeroplane overhead, all that he knows about it, and all that he has received in relation to it in his contemporary education.

No dogma or device ever invented has been able to cut a man off from his own time. He has to live in it come what may for there is no other time for him to live in. Even if he surveys the past he does so from all that he knows in the present, and that powerfully influences what he believes about the past.

A living man, therefore, has the right to claim that through his life, here and now, he can construct for himself beliefs that will enable him to know what life is about — and in religion to know God in that man's own way. That, we understand, is the basis of humanism. From the point of view of this article humanism is not enough, far from it, but that it is a powerful force, asking questions within Unitarianism, should be accepted, as the point of view of the statement, we trust, will be accepted.

Unitarianism in essence has to be founded upon living experiences. Its "life-force" is found in that. It seeks to blend with the passion of conviction what men believe about God, for only by that manner can the baffling limitations of sectarianism and dogma be overcome. It is not only a faith, but a spiritual adventure, and in that it looks to the future as well as the past.

UNITARIAN CHRISTIANITY

SIR,—Although *The Inquirer* arrives in Cambridge, Massachusetts, about three weeks after its publication, I hope nevertheless that this letter will not be completely irrelevant when it reaches your office or your readers. As a Unitarian theologue at the Harvard Divinity School I have followed with great interest the various points of view reflected in the Christian-Humanist debate, which has recently occupied the pages of "Faith and Freedom" as well as the articles and letters of *The Inquirer*.

In some Unitarian circles in the United States this controversy has been declared "out of date", but it remains to be seen just what the outcome has been. In England, from what I have been able to gather from your periodicals, the debate is just in its infant stage. Some Unitarians have argued that for all intents and purposes the actual flood-tide of Humanism has already come in, and is now in the process of receding. But if this be the case, then England seems to be caught in the theological back-wash. I realize that, depending on one's views, this is highly debatable. However, since this issue is one which is still open among the theologues at the Harvard Divinity School, I feel that some of the brethren at Oxford and Manchester might be interested in a recent statement of views, which several of us drafted in the light of our discussions.

It should be clearly understood first of all that our statement did not represent the total Unitarian consensus of opinion. But it did draw favour and support from about a third of the Unitarian students enrolled in the school. The other two-thirds of the students were either opposed to it in some part, or out of sympathy with its intention. Nevertheless, the actual thought and work involved in the writing of this statement did much to clarify the situation on all sides, whether one viewed it negatively or with approval.

Two norms were kept in mind as this statement was argued and revised over a period of several months. As Unitarian Christians we owed our primary allegiance to the universal Christian Church, and specifically to that tradition of Unitarian freedom in faith and fellowship. Throughout our group endeavour we hoped that these statements might be of service to other Unitarians, engaged in similar discussions. Because of profound respect for English Unitarianism, and our particular indebtedness to James Martineau, John Hamilton Thom, Charles Wicksteed, and J. Estlin Carpenter, to mention only a few of the illustrious leaders of our common heritage, we would greatly appreciate correspondence with their young successors at Oxford and Manchester, who find themselves in sympathy with this interpretation of Unitarian Christianity. At Harvard, we did not set ourselves to the framing of a creed, but rather aimed to clarify a theological and religious viewpoint, which has been recently under attack from Humanists, World-Religionists, Religionists of Humanity, and "religious" Positivists.

In the face of these movements, we feel that as Unitarians we cannot remain silent or complaisant, but must rather prove that faith which is ours or suffer the consequence of misunderstanding and spiritual shallowness. Although the theologues who framed this statement of "Unitarian Christian Affirmations" differed among themselves as to exact interpretation of each and every article, it was felt that sufficient agreement did exist within a wide latitude of personal commitment.

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Religious controversy all too often gathers momentum as the fundamental issues on each side of the discussion become clouded and ambiguous. Therefore, in the interests

of clarity and reasonableness, we who have framed this statement, do not consider it an infringement of personal freedom of belief or the imposition of a dogmatic creed upon any member of the Unitarian fellowship, but we do consider it a positive platform of thought and action, worthy of serious attention and consistent with the breadth and depth of our Unitarian tradition.—Yours,

Harry M. Stokes.

UNITARIAN CHRISTIAN AFFIRMATIONS

Christian Understanding of God

1. Unitarian Christianity, in faithfulness to the broad tradition of catholic Christianity in which it was nurtured, and in whose behalf it has striven, and which from its first foundation it has served, affirms its free and rational commitment to that revelation of the meaning of God, which is manifested and symbolized in Jesus Christ, His life, work, teachings, passion, and death, as this life has been set forth in the New Testament, and as it was symbolized in that resurrection-experience to which the Church bears witness.

The Dignity of Man

2. Unitarian Christianity affirms that Christian understanding of man which recognizes man as a free and sacred personality, endowed with conscience, reason, and emotions, and capable in the liberty of his will either of accepting the grace of God and fulfilling himself in fellowship with God, or destroying himself in alienation from God. But God, we acknowledge, as the Lord of Life is alone the judge of existence, and in His providence alone lies man's ultimate destiny, subject neither to the decision of the Church nor any other human institution.

Freedom of the Spirit

3. Unitarian Christianity affirms as its prime duty, and its place in the historical development of institutional Christianity, the delicate task of preserving freedom of the spirit within the Christian community, and recognizes the legitimate claims of a plurality of religious interpretations and their expressions within the essential unity and corporate life of the Church.

The Congregation in Covenant as the Basis of the Free Church

4. Unitarian Christianity affirms the value and the necessity of the Christian congregation, gathered together by voluntary covenant, wherein God is worshipped, and men are united in the bonds of faith, hope, and love: this union being understood as the redeeming presence of the Spirit of Christ in the world through the agency of the Church.

Christian Liberty and Intellectual Integrity

5. Unitarian Christianity in its defence of Christian liberty seeks to interpret the Christian message in the context of both time and place, and, therefore, refuses to endorse as final and sufficient any particular creed of the historical Church, which being relative to the conditions of an historical situation has been, is now, or may be in times to come, superceded. Thus Unitarian Christians refuse to bind future ages to a creed expressive of this time, as they through the wisdom of their forbears have been raised in freedom to discover Christian truth anew in this age.

Social Action and the Ethic of Love

6. Unitarian Christianity affirms through social action the ethical values inherent in the Christian gospel, and ever attempts to relate that gospel to all spheres of human thought and existence.

Universal Religious Tolerance

7. Unitarian Christianity, while insisting upon the basic value and integrity of the Christian message as a power of redemption, seeks to promote an understanding and appreciation of religious traditions other than those within the Christian heritage, and thus actively espouses all truly oecumenical efforts to draw all men together in love, mutual respect, peace, and goodwill.

HUMANISM RECONSIDERED

(The following letter, printed from a private letter, appears in the spring number of "The Unitarian Christian", an American Unitarian journal. John H. Dietrich was a well-known American Unitarian Humanist. This makes his change of view most moving.)

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MY activities are very restricted because of illness, so that I am not able at this time to give you an adequate reply to your questions in your letter of yesterday, but I do want you to know that the pamphlet on "Humanism" to which you refer does not any longer express my philosophy, in fact I no longer call myself a Humanist. Perhaps I can give you some idea of my position in a few words.

The fact is that my philosophy and religion have undergone considerable, if not drastic, revision. I realize now how my utter reliance upon science and reason and my contempt for any intuitive insights and intangible values which are the very essence of art and religion, was a great mistake; and the way in which I cut mankind off from all cosmic relationship, denying or ignoring every influence outside of humanity itself was very short-sighted and arrogant. I have come now to believe that we cannot ignore "the power behind phenomena", or God, if you please. I still hesitate to use the latter term because of the crude connotation which it suggests to most people, but much reading and mature reflection have convinced me of the reality of a spiritual power in the universe. I would hesitate to define it or even explain its workings, but I believe that by meditation we can experience its presence, bring ourselves into harmony with it, and find our lives enriched and energized. The world today needs above all else the ethical fibre and spiritual integrity, which science cannot and does not pretend to furnish, but which religion can furnish. I mean real religion, not orthodox theology or organized ecclesiasticism.

I mean the kind of religion which arises from the consciousness of being a product and part of an all-powerful and all-penetrating force — God, nature, creative force — call it what you will, which is the dynamic of the whole universe, and which amid all the ups and downs of evolution and human history seems to drive forward toward improvement in every form, although frustrated by human ignorance and arrogance. Religion should seek to make people conscious of the fact that in every moment of their existence their lives are nourished, animated and urged toward better things by the inescapable presence of this all-enveloping power. We should seek to develop this contact, making it more intimate and thus more effective, for it is this intimate contact which flowers into what we call the spiritual life, and in which the world today is so sadly lacking.

I probably have not said enough to make my position clear, but I want you to know that my philosophy has undergone a change. I think Humanism had value as a protest movement with an emphasis upon human betterment, but its day has passed, and should be replaced by a more mature attitude towards the universe and human existence.

Yours sincerely,

(signed) John H. Dietrich.

From My Journal

By "Simplicitas"

I ENJOYED the last Sunday of my holiday sharing the worship of an orthodox congregation. The words of invitation to the Lord's Supper have stayed with me. "Ye who are in love and charity with your neighbours". As I heard them I prepared myself to return to the first committee of the social club's winter session, a meeting that comes so perilously near to un-Christian words every year over the problem of whist versus table tennis. One hotly defends one's people against the criticism that Church people are often so uncharitable, but how hard I frequently work to smooth over the comments of the whist players who all too often justify the accusation. When I am tempted to feel that my years of preaching about Christian virtue appears to have had little effect upon the aggressive self-centredness of some I won't mention, Ruth always tries to cheer me up by saying how much worse they'd all be without the preaching. So here I am, back in Redville, "in love and charity with my congregation!"

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I was sweeping up a bit in the church hall this afternoon when a stranger breezed in and said, "You the caretaker? Where can I find the chap who has the letting of this place?" I put on my most humble air and gave him Y.'s address. Named after a deceased mayor, his road presents difficulties of spelling, and my impatient caller grumbled, "What a name! Suppose you can't spell it". I obliged, and as he turned on his heels with a curt "O.K." I thought I'd better confess my true colours lest confusion complicated some future meeting. Putting down the broom I said, "I'm the minister. Is there anything I can help you about?" The looks passing over his face would have been worth a cine-shot. I suddenly saw the many religious stories of the "entertaining angels unaware" type from another angle. One always looks at the vision of the beggar's rags dissolving into angelic garments. One forgets how dumbfounded the householders must have been!

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It is always a matter of some delicacy to decide when to invite young men to take a more prominent part in church duties. Mrs. M. said at committee the other week she thought Mr. E.'s son must think the old men stick too tightly to official positions. She thought he would like to hand round the collection plate during his vacations from university. He was asked. He refused! and he has never been near the Chapel during the rest of the vacation. Yet I agree for once with Mrs. M. that one always fears he is saying, "Why am I never asked?"

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Dear old Y. came back from holiday today and I for one was glad to see him. So many little jobs are left undone when he isn't on hand to do them. They never seem to occur to anyone else when he is absent. But his greeting caused me some contrition. "It was grand, Mr. S", he said, "being able to sit in Chapel and not worry about a thing. The organ might have conked out, the collection box been missing, even the preacher mightn't have turned up, and it wasn't my worry". He went on to detail affairs at our church he had visited, and then said again, with feeling unusual in our practical Y., "It was good, Mr. S., just being able to worship".

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One of the loveliest of our holiday experiences was, I think, sitting and watching the entire absorption of the little under-fives playing on the beach. Older brothers and sisters would pester for ice creams or for rides in the speed boats, but with an infinity of sand and water these little ones were completely absorbed in the present moment. "Except ye become as little children . . ."

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

"A View From The Base"

SIR,—I am troubled over what I assume your leader writer would describe as the realism of his recent articles upon the Middle East attitude. I suppose it could be argued that legally the British and Americans have every right to intervene in the Middle East. They were invited to do so by the established governments, and I suppose in difficulties these governments have a right to undertake their own protection by emergency measures taken in emergency. But it seems fairly certain that the governments of Lebanon and Jordon were threatened as much from the inside as outside their borders. The governments were far from established, and it would be too naive in the interests of realism to ignore this fact. The truth is that the Western intervention was intended to "stabilize" unpopular governments as much as to prevent interference from the outside. The man in the street, in Beirut and Amman, as elsewhere knows this. He knows that the Western Allies were as much concerned about their own interests as his. And it is a preoccupation among strong nations everywhere that their interests necessarily coincide with those of the peoples on whom they impose their force.

To be as realistic as you, but I hope in a different sense, the Western forces by a curious anticipation of legality were off the shores of Lebanon, and were prepared in Cyprus, to intervene at a moment's notice. Without consultation with U.N.O. the intervening powers were ready to be the judges of their own actions. So were the Russians ready in Hungary when their interests were threatened, and I doubt not that Krushchev is three times convinced that Hungarian interests are identical with those of Russia. But he did not ask the Hungarians, he gave them no chance. We have not asked the Lebanese or the Jordanians. There has been no time and opportunity! There was no time or opportunity for Krushchev.

The realism that assumes that powerful nations can be the judges of their own rights, and that the chief deterrent, if there is to be one, is the reaction of other powerful nations, is indeed arguing from the base. It places power as the dominating motive in the life of nations, and consequently in the lives of individual men, because individuals cannot cut themselves off from the societies for which they are responsible. It would be an instructive study to find out how far the terrible atrocities now occurring in Cyprus can be traced to the belief that every nation should be the judge of what concerns its own interests.

It may be very much among the clouds at a summit not yet reached, but someday in order to survive, the nations may have to translate into legality the contrast between Jesus of Nazareth and Herod and Augustus. And that, sir, is not realism.—Yours,

Perth. A. K. Currie.

The Worshipping Agnostic

SIR,—I am sure very many people will share Mr. Wright's belief that as a worshipping agnostic I am a contradiction in terms. In theory I have no doubt I ought not to exist, but I do. I cannot unravel the pattern heredity or environment have designed. But Mr. Wright is something of an agnostic too. Philosophically speaking, he says, nobody can say who is right, i.e., the Christian or the non-Christian. Apparently there is a sense in which he (Mr. Wright) knows and a sense in which he does not know. I do not pretend to understand this.

I do not think I confuse religion with morality, but I do believe that the Christian as well as every other religion must be tried at the bar of morality. The three great monotheisms, Judaism, Christianity and Islam, because of the absence of a humble agnostic attitude, stand condemned of that irrational assurance which stimulates persecution, cruelty and war.

Perhaps the humanist or agnostic has no right to associate with Unitarians. I do not know. Even the agnostic may find in the idea of God considerable symbolic value. Worship is by derivation "worth-hood". Cannot agnostic and believer be united in seeking through worship life's truest values? And now that political propagandists increasingly claim "God" as the professed object of the so-called "free world's" struggle would not it perhaps be a good thing for world peace if the Unitarian Church could be the place where the believer and the agnostic met together in a disinterested search for truth?—Yours,

Leeds. J. S. K. Patrick.

"The Bull-Fight"

SIR,—May I say how sorry I was to read the comments of B. L. in *The Inquirer* of July 26 on "Torero".

"It cannot be dismissed lightly", says the writer of bull-fighting in general, "or explained as mere barbarism".

No one with humane feelings would wish to dismiss such a practice lightly, but its barbarity would be hard to deny.

Let us consider the procedure of a bull-fight, "dismissing lightly" the grand entry of all the bull-fighters, the municipal officers in ancient costumes, the matadors, banderillos, picadors, chulos, and the richly caparisoned mule team used for dragging out dead bulls and horses, the throwing down by the president to one of the alguaciles of the key to the bull cells, and let us consider the proceedings from the moment when the bull, which has been infuriated by affixing an iron pin to his shoulders, enters the ring and begins attacking the picadors, who are mounted on blind-folded horses in poor condition.

It would be uneconomic, of course, to use expensive horses for this purpose.

Previous to the introduction of protective clothing, horses were frequently disembowelled. Their sufferings may be less than they once were, but their lot is still terrible enough.

The picadors who ride these unfortunate animals seek still further to infuriate and to weaken the bull by thrusting lances into it.

After any dead horses have been dragged out, four pairs of barbed darts about 18 in. long are planted in the bull's neck with the aim of still further maddening it. Should the bull prove unwilling to fight in spite of all this provocation, darts to which crackers are affixed are used.

Not until all these interesting operations have been completed does the matador attempt to kill the bull, which by now is weakened with wounds and tired with running. Often several thrusts with a sword are necessary to achieve this object.

If, as sometimes happens, after all the matador's endeavours the prostrate animal still shows signs of life, an assistant kills it by piercing its spinal cord with a dagger.

Little then remains to be done except drag out the dead bull, acclaim its killer, rake over the ring—and let in another bull.

Admittedly B. L. speaks of "the sadism of the crowd", but of the whole atrocious performance he has nothing more to say than that it is "a curious anomaly in civilized life, but which Torero goes a little way to helping us to understand it".

What a long way we are from St. Francis, to whom all creatures were his brethren, and from Schweitzer, who keeps his windows closed at night lest a moth should destroy itself by flying into the lamp!—Yours,

London, E.6. *E. K. Osmotherly.*

SIR,—I have read *The Inquirer* for many years with pleasure and profit. Therefore I was surprised to see the article "The Bull-fight", by "B.L.", in your issue of July 26.

I suppose it is a sign of these times that nowadays coach-loads of English tourists go to watch bull-fights. But I fail to understand the mentality which says—"the bull-fight cannot be dismissed as mere barbarism since the Greeks practised it as a religious rite" and it is "watched by thousands of people today". So, then, it may now be watched, and filmed, and written about, to be regarded, as just an interesting subject for psychology. Not one word about cruelty. Nothing about the effect, of watching cruelty, on the spectators. No word of the brutality to the bull. *He* is not performing for cash or glory. Nor any word about the old horses also forced to take part, blind-folded and sweating with terror, and often dragged out of the arena with their entrails mingled with their trappings. The bull-fight, whatever else it is, is atrocious cruelty.

The Inquirer, which can publish, without any comment, such an article (at best only suitable for a scientific treatise) has indeed travelled far from Wordsworth's lesson — "Never to blend our pleasure or our pride with sorrow of the meanest thing that feels".

I trust few of your readers will feel pleasure or pride in the publication of that article.—Yours,

Weymouth. *Catherine Dowman.*

[B.L. writes, the quotation should read: "..... dismissed lightly, *or explained*, as mere barbarism" (the italics are mine). The bull-fight is, of course, cruel; but I took for granted the general condemnation of *Inquirer* readers. Partly for that reason I left out the gory details, and I should not have used the words, "sadism of the crowd" had I believed it to be a pleasant sport. I still maintain, however, that thousands of people who live otherwise peaceable lives are not moved to watch it by sadism alone. It is possible that by trying to understand their own motives, they could come nearer to abolishing the sport than we should by condemning it. Therefore I see no reason why we (who hound foxes) should not try to understand it as well.]

"He Drew A Circle"

SIR,—The lines quoted (not quite correctly) by Mr. Alastair Ross are from a poem entitled *Outwitted* by the American poet, Edwin Markham (1852-1940). The correct version runs as follows:

> "He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win:
> We drew a circle that took him in."

I am not aware that they refer to any particular person or occasion; the point is merely the contrast between the more narrow and the more liberal-minded outlook.

Edwin Markham is not included in *The Dictionary of American Biography* (the counterpart of our own D.N.B.), as he died after the volume containing names in "M" had appeared, but a few biographical (and bibliographical) facts regarding him will be found in *The New Century Cyclopaedia of Names*, published by the Appleton-Century Co., of New York (1954). He was a great admirer of Edward Carpenter, with whom he corresponded, and there is a close affinity between the ideas expressed in the works of the two writers.—Yours,

Sheffield. *Frederick T. Wood.*

[*Other correspondents are thanked for replying to the inquiry.*—EDITOR.]

CHRISTIANITY'S MORAL DEFEAT

(The following is taken from the April issue of "World View", an American journal. It is taken from an article by Professor C. Wright Mills, of Columbia University. We hope to print a further extract next week.)

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TO say that war has become total is to say that the reach of modern weaponry now makes every soul on earth a quite possible victim of sudden hell. It is to say that weapons have become absolute, and that every calculation from on high now includes a military calculation. It is to say that the decision-makers of every nation, in particular those of the United States, are now possessed by the crackpot metaphysics of militarism. But more than that: it is to say that the morality of war now dominates the curious spiritual life of the fortunate peoples of Christendom.

World War III is already so total that most of its causes are accepted as "necessity"; most of its meanings as "realism". In our world "necessity" and "realism" have become ways to hide lack of moral imagination. In the cold war of the politicians and journalists, intellectuals and generals, businessmen and preachers, it is above all else moral imagination that is most obviously lacking. One reason for this lack, I am going to argue, is what must surely be called the moral default of the Christians. . . .

Religion today is part of (the general) sorry moral condition; to understand the crucial decisions of our pivotal times, it is not necessary to consider religious institutions or personnel or doctrine. Neither preachers nor laity matter: what they do and what they say can be readily agreed with, and safely ignored. I am aware that there are exceptions, but the average output is correctly heard as a parade of worn-out phrases. In the West, religion has become a subordinate part of the over-developed society.

If there is one safe prediction about religion in this society, it would seem to be that if tomorrow official spokesmen were to proclaim XYZ-ism, next week 90 per cent of religious declaration would be XYZ-ist. At least in their conforming rhetoric, religious spokesmen would reveal that the new doctrine did not violate those of the church.

As a social and as a personal force, religion has become a dependent variable. It does not originate; it reacts. It does not denounce; it adapts. It does not set forth new models of conduct and sensibility; it imitates. Its rhetoric is without deep appeal; the worship it organizes is without piety. It has become less a revitalization of the spirit in permanent tension with the world than a respectable distraction from the sourness of life. In a quite direct sense, religion has generally

become part of the false consciousness of the world and of the self. . . .

With such religion, ours is indeed a world in which the idea of God is dead. But what is important is that this fact itself is of no felt consequence. Men and women, in brief, are religiously indifferent; they find no religious meanings in their lives and in their world. . . .

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Total war must indeed be difficult for the Christian conscience to confront, but the current Christian way out makes it easy; war is defended morally and Christians easily fall into line — as they are led to justify it — in each nation in terms of "Christian faith" itself. Men of religious congregations do evil; ministers of God make them feel good about doing it. Rather than guide them in the moral cultivation of their conscience, ministers, with moral nimbleness, blunt that conscience, covering it up with peace of mind. . . .

THE CONFLICT

By Dr. S. P. Bhatia

IN this highly technological age, we have entered a phase of spiritual imbalance. Man is critically poised on the brink of precarious forces. The atmosphere in which he lives is getting choked with the debris from the chimneys, it is imperceptibly wrestling with radiation from atomic and hydrogen bomb explosions, and we are clinging tenaciously to the dubious gods for our protection. Having lost simple faith, having lost reverence for things Sacred, and having learnt to tremble before the God of terror, we would rather keep up our courage with tranquillizers. Fortunately, in simple talk with common men and women one can distinctly discern the note of alarm at the crushing weight of modern impersonal machines and propaganda. We are getting apprehensive about the future. In spite of the ponderous weight of machine, our longing for a life of creative simplicity has not been altogether extinguished. We still love to turn back from the gloom of the dust and smoke of machines into the broad sunlight of faith, reverence, and inner peace. The conflict is raging furiously in our souls. May this conflict end in man's transfigurement is the earnest prayer of us all.

Where wisdom and understanding dwell, there is peace, constancy, alacrity of mind, and tireless search for truth. The precision of science, its fearless research into the factual, has widened our mental horizon, and has placed great resources of power in our hands. It has, however, failed to irradiate the world with a spirit of trust and charity. You may say that is not the function of science. How could science be divorced from other creative pursuits, e.g., art, music—is difficult to comprehend. Unfolding of the mystery of matter, and the laws governing the operation of material forces, have to be co-ordinated with other human endeavours. The cult of proficiency and power which our civilization has come to worship, mocks at the beauty of simple faith in things eternal. Science has filled our minds with doubts, which weigh us down. There is wealth of cultural, and spiritual heritage to buoy us up, if only we turn to it in a spirit of dedication.

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In the last resort it is not the nation that worships power, and is not afraid of trampling on its own humanity in order to grow into powerful monstrosity, but a nation that has the resiliency and vitality for spiritual growth, a nation that nourishes institutions which foster a spirit of tolerance, that help to give a moral direction to our impulses and emotions, that enable us to see more and more clearly the fruitlessness of pursuit of material wealth, that help us to realize that beauty and truth elude us when we sacrifice mental repose for frenzied chase for power, in my humble submission the future lies with that nation. We have reached a stage in our moral evolution when the power of a nation will be judged not by how many it can annihilate, but how many it can save from physical hunger and moral collapse.

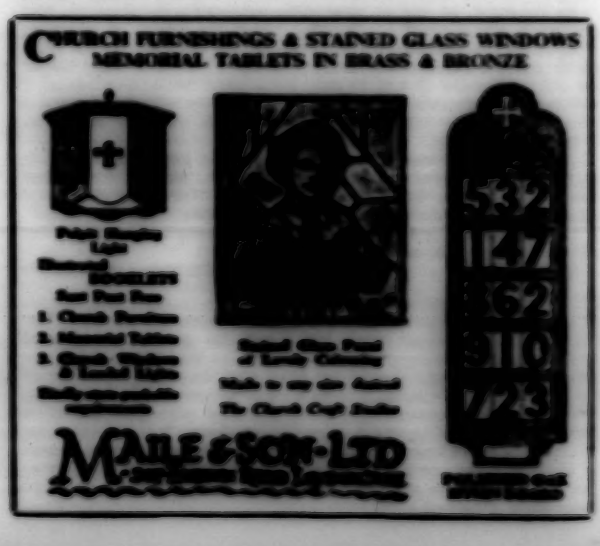
We are born in a vast universe, and are endowed with intelligence, insatiable spirit of enquiry, and imagination, but with all our endowments, we manage to cut ourselves adrift from the bulk of humanity, and become sufficiently self-centred to be able to exercise the utmost economy in the dispensation of love and charity.

Fortunately, our society is not lacking in men of wisdom and understanding, who can see beyond the cult of callous pursuit of luxury, who keep hearkening us back to cultivating more and more life of simplicity where its growth is not inhibited by considerations of expediency and self-sufficiency. When our mind is illumined it becomes all-inclusive. It understands and it loves. Practical problems are directed through inward light. Vision sustains our daily conduct. Positive affirmation born of humility, tolerance, transparent sincerity, are more rewarding and satisfying than vague intellectual gymnastics. Positive approach guided by a spirit of fearlessness, sincerity and tolerance brings vigour and harmony to man's life. What you gain through understanding, you impart through love. Unfortunately, our whole system of defence is based on negative promises. Our potential enemies are almost sub-human. At any moment they might pounce upon us with relentless fury. They have neither religion nor scruples. To keep such awful creatures at bay, you must fortify yourself behind a wall of impregnable steel. What is more, you should be ready at a moment's notice to obliterate him. All this apparent cogent reasoning is a sad reflection on our cultural and spiritual heritage. To live in constant fear with centuries of moral growth behind us is indeed a queer paradox.

Hindu scriptures abound in the teaching of oneness of the universe. "By Me, unmanifest in form, this whole world is pervaded, all beings are in Me! As the mighty wind, moving everywhere, is ever contained in ether, even so know that all beings are contained in Me".

"As a unity is it to be looked upon, this indemonstrable enduring being?" We are all travellers on the same road. The strong must help the weak, not by trying to impose the particular mode of approach to reality on others, but by revealing beauty in their own actions — humility, deep love, and understanding.

You cannot foist experience on others any more than you can digest food for other people. To give you the scent, the flower does not borrow it from elsewhere. It is a part of its being. The flame of true religion destroys inhibitions, mistrust and fear.



THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 10, 1958

ABERDEEN, Unitarian Church, Shiree Street, 11 and 6. Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, ——
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. R. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 6.30. Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7. Mr. JAMES MCCLELLAND
BIDDULPH GREEN (nr. Sevenoaks), Unitarian Church, 11. Mr. G. E. PRESTICE
BILLINGHURST, Free Church, High Street, 11. Mr. W. WHARTON
BIRKENHEAD, Unitarian Church, Beaufort Road, 6.30 (August 17) Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30. Dr. D. C. ARTHURHALL
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. FRANK LOWE
BOLTON, Bank Street, 2.30. Sunday School, 10.30 and 6.30. Rev. F. COTTER
BOLTON, Unity Church, Deane Road, 10.30 and 6.30. Supplies
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30. Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15. No Service
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3. Sunday School, 6.30. Supply
BRIDPORT, Unitarian Chapel, 11. Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30. Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. J. M. QUIRK
BRISTOL, Oakfield Road, 11. Rev. J. M. QUIRK, 6.30. Mr. A. S. MOORE
BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. L. HALLWORTH
BURY, Bank Street, 11. Rev. JOHN MATHER, 6.30. Rev. W. BEES
CAMBRIDGE, Memorial Church, Emmanuel Road, 11. Dr. MONTAGUE BURY
CARDIFF, The West Grove Unitarian Church, 1.30 (Welsh) and 6.30. Mr. CARADOG EVANS
CHATHAM, The Church of the Great Companions, Harwood Hill, 3. Rev. WILL HAYES
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3. Sunday School, 6.30. Rev. F. D. MEYER-KLUGE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Mr. A. WYNNE, 6.30. Rev. L. A. GRIBBLE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30. Rev. ERNIE SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30. Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Hertyford Road, 11 and 6.30. Rev. F. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30. Supply
CROWBOROUGH, Unitarian Church, Hermitage Street, 11 and 6.30. Mr. B. RUDDOCK
CROYDON, Free Christian Church, Wellesley Road, 11. Miss L. M. HOBHOUSE
DENTON, Wilton Street Chapel, 11 and 6.30. No Services
DERBY, Friar Gate Unitarian Chapel, 6.30. Supply
DITCHLING, Old Meeting House, 10.45. Mr. JOHN WILSON
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30. Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30. Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11. Mr. J. H. EVANS, 6.30. Mr. G. WILKINSON
DUNSFOLD, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. H. SMITH
DUNDEE, Unitarian Church, 57 Constitution Road, 11. Rev. S. E. BOWEN
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
ESHER, George's Chapel, South Street, 6.30. No Service
EXE CHURCH, Hyde Chapel, 11 and 6.30. Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11. Rev. JOHN CAVELIER
GLOSSOP, Pittsdale Street, 2. Sunday School, 10.45 and 6.30. Rev. W. H. CROSSLEY
GLOUCESTER, Barton Street, 3. Rev. J. M. QUIRK
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Middlegate Street, 7. Rev. H. BACON
GUILDFORD, Ward Street Church, 11.15. No Services during August
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Supply
HALIFAX, Northgate End, 10.45 and 6.30. Rev. J. B. TOMKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30. Rev. DENDRON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6. Supply
HORSHAM, Worthing Road, 6.30. Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11. No Service
HULL, Park Street Church (Unitarian), 6.30. Rev. ERNEST PEAKE
ISLE OF WIGHT, Newport, High Street, 11 and 6.30. Rev. W. J. CARTER
KENDAL, Market Place, Unitarian Chapel, 6.30. Rev. T. WARREN
KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30. Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. JOHN HOWARD
LEICESTER, Northampton Road, 11. Junior Church, 6.30. Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30. Rev. LEONARD MARTIN
LEICESTER, Secretary, Miss J. E. LOCKHART, Kilkenny, Garth Road, 11. ——
LEWES, Westgate Chapel, 11.15. Supply
LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. KIMBELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Dr. P. N. TINDALL
LIVERPOOL, Renshaw Street, 11. Rev. NORMAN KIRKHAM
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. KEIR MORRIS
LIVERPOOL, Gateacre Chapel, 11. Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3. Sunday School, 6.30. Rev. NORMAN KIRKHAM
LIVERPOOL, Hope Street, 6.30. Supply
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. E. B. SMART
LONDON, Bell Street, Edgware Road, 6. No Service
LONDON, Blackfriars, Mission and Stamford Street Chapel, 6.30. Mrs. E. SAVAGE
LONDON, Bolton, Fifth Road, 11. Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. GRAHAM SHORT
LONDON, Forest Gate, Upton Lane, 6.30. No Service
LONDON, Golders Green, Hoop Lane, 6.30. Mr. I. KNOWLDEN
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 6.30. Rev. RALPH E. GORDON (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. WALTER M. LOWE
LONDON, Highgate Hill Unitarian Church, 11. Mrs. P. BEASLEY
LONDON, Ilford High Road, 6.30. Rev. W. M. LOWE
LONDON, Islington, Upper Street, Pemton Hall, 6.30. No Service
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11. No Service
LONDON, Lewisham Unitarian Church, High Street, 11. Rev. R. F. GRIFFITHS
LONDON, Lewisham, Lee Bridge Road, Kinetic Green, 6.30. No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30. Mr. R. H. CORNISH
LONDON, Richmond Free Church, Ormond Road, 11. Rev. R. H. BARTRAM
LONDON, Stratford, Base Bow Lane, Unitarian Church, 11.30. Children's Church, 6.30. Rev. R. H. BARTRAM
LONDON, Wandsworth Unitarian Church, East Hill, 11. Dr. DOROTHY TARRANT (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. LEWIS
LONDON, Wood Green, Unity Church, Newnham Road, 6.30. Rev. E. G. LEE
LYTHAM ST. ANNES (Arnside), Chumming Road, 11. Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45. Rev. G. D. FOOTE, 6.30. Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30. Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30. Rev. DAVID C. DOIG
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Dr. R. W. WELSH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. JOYCE HAZLEHURST
MANCHESTER, Monton Church, Eccles, 10.45. Rev. T. W. ROBERTS, 6.30. Mr. H. BRADSHAW
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30. Rev. KENNETH WRIGHT
MANCHESTER, Sunday Street Mission, 6.30. Rev. R. L. HOWDEN
MANCHESTER, Stand Chapel, Whitefield (August 17), 10.45 and 6.30. Mr. PETER JONES
MANCHESTER, Withington Road, Cheetham-upon-Hardy, 11. Mr. B. BATCHELOR
MANCHESTER, Withenshawe, Unitarian Church, Brownley Road, Benchill, 6.30. Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 11 and Sunday
MIDDLEWICH, Free Christian Church, 6.30. Rev. R. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15. Rev. DAVID C. DOIG
MONTGOMERYSHIRE, 3 and Newtown Assoc., 6.30. Rev. C. G. TOWER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Mr. D. L. HICKS
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Mr. L. PROCTER, 6, Mr. WATTS
NORTHAMPTON, Kettering Road Church, 6.30. Mr. L. C. TUDOR
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. KENTISBY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. JOHN BRIGHT
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. HAROLD A. GIBBS
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30. No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6. Rev. L. HALLWORTH
PARR LANE CHAPEL, near Wigan, 11 and 6.30. Rev. GORDON SEVERLEY
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. E. H. KEIGLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30. Rev. J. W. DUNDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30. Mr. J. R. SPENCER
PRESTON, Unitarian Chapel, Church Street, 6.30. Rev. W. A. M. HELLABY
RAWTENSTALL, Hasrin., The Meeting House, 6.30. Rev. FRANCIS TERRY
REDHILL, Quality Chapel, Nr. Sherwood, Lanes. 3. Rev. R. L. PESTORIAD
RICHMOND, Hightwaite Street, 10.30 and 6. Rev. F. W. BAKER
ROTHERHAM, Church of Our Father, 10.45 and 6.30. Rev. E. PHILLIPS
SALE, Addiscon Road, 11. Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30. Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30. No Service
SHEFFIELD, Fulwood Old Chapel, 11. Rev. F. SOWELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 (only). Mr. D. WEBSTER
SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30. Supply
SOUTHPORT, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Miss M. GRIFFITHS
SOUTHEND-ON-SEA, Dunlop Road, 6.30. Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30. Mr. T. L. THOMAS
STOCKTON-ON-TEES, Wellington Street, 6.30. Mr. B. BRODY (also 11, 2nd Sunday in the month)
STOCKBRIDGE, Presbyterian Unitarian Chapel, 11. Rev. C. SHARPLES
SWANSEA, Unitarian Church, High Street, 6.30. Rev. R. VINEY (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11. Rev. R. VINEY
SWINTON, Summer Hall Road, 10.45. Miss M. COLLIER, 6.30. Mr. F. B. HARRIS
TAUNTON, Mary St. Chapel, 11. Supply
TAVISTOCK, Old Meeting House, Ashford Road, 6.30. Rev. G. KNIGHT
TORRINGTON, Unitarian Church, 10.45 and 6. Rev. ALEC L. PORTER
TOTTINGTON, Unity Church, Manchester Road, 11 and 6.30. Rev. CHARLES EASTON
TUNBRIDGE, Cowden Unitarian Church, 11. Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30. Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11. Rev. L. A. GRIBBLE, 6.30, Mr. J. C. TURNER
WALSALL, Unitarian Free Church, Stafford Street, 11. Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11. Children's Church, 6.15. Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11. Rev. C. A. PEERS (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30. Mr. H. MATTHEWS
WILMSLOW, Dean Row, 10.45. Rev. PRIESTLEY PHILLIPS. Styal, 6.30. Rev. PRIESTLEY PHILLIPS
YORK, St. Saviourgate Chapel, 6.30 (suspended during August)

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. COLIN GRIFFITH MINISTERING. Unitarian Church, Collishall Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. S. PLOWRIGHT, 132 Duke Street, Southborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 175 Pitt Street (off College St.), 7.15. Rev. D. W. SIMPSON, Manse Telephone LA 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Giles Alley, Melbourne, C.1. Melbourne: Rev. W. BOSWORTH. Meetings as announced.
SYDNEY CONGREGATIONAL CHURCH, Ashfield Road, Ashfield (Nr.) 9.5. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOSWORTH

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, H. Rev. ARTHUR CRABTREE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11. Rev. W. P. JOHNSON
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, H. Rev. A. F. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7. Mr. M. J. WILSON
WELLINGTON, Service suspended — Enquiries — Mrs. WARNE. Tel. 45-272

SOUTH AFRICA

CAPE TOWN, Hout Street, H. Sunday School, 7. Service, Rev. MAURICE C. RAYNER

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Billingshurst: On Sunday, July 20, the 204th Anniversary Services were held in Billingshurst Free Christian Church, Sussex.

The Rev. J. P. Chalk, of Croydon, conducted the services before a full congregation of members and friends from all over the country. Among those present were many members of the Evershed family, including Mr. Sydney Evershed, of Burton-on-Trent, Mr. A. G. Evershed and family from Woking.

Lunch was served to about 60 members, an organ recital was given by Mr. R. D. Marten in the afternoon, followed by tea before the evening service.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7334 Editorial: EUS. 2912

Miscellaneous

A HOLIDAY for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The Home is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, are invited to apply for particulars to the Warden at the above address.

Bath and Trowbridge: On July 20 the Unitarian churches at Bath and Trowbridge received a visit for the second year in succession from the Rev. Dr. Preston Bradley, of the People's Church, Chicago. Dr. Bradley preached with his accustomed vigour and eloquence to augmented congregations. His sermons were timely and inspiring. He referred at Bath in the morning to the remarkable growth of the Unitarian movement in the U.S.A., and spoke of the urgent need in our time of its emphasis on the supreme value of human personality. In the evening, at Trowbridge, he dwelt on the instability of evil, as evidenced in the fall of the Roman Empire and the overthrow of Hitlerism, and expressed his faith in the divine purpose which runs through the cosmos and possibility given to us of becoming fellow-workers with God. The services were conducted by the minister, the Rev. Sidney Spencer.

Brighton: On Saturday, June 28, some forty members and friends of Christ Church (Unitarian), New Road, Brighton, took part in the annual outing of the congregation. In recent years the Brighton party have visited various Unitarian Churches within two or three hours driving (including Hastings, Bessels Green, Portsmouth and Southampton); this year they went to Great Frenches Park, Crawley Down, where they were entertained to tea by the Rev. Arthur and Mrs. Peacock. Mr. Peacock told the visitors something of the history of this fine old mansion, now almost 500 years old, and the host and hostess were warmly thanked by the Rev. John Rowland and by Mr. W. J. Werry, Chairman of the Brighton Congregation.

Rivington: Historic Rivington (near Bolton) Chapel was the scene recently of a rally organized by the West Lancashire region of the Unitarian Young People's League and attended by members of the Young Friends of the Society of Friends.

"The H-Bomb" was the topic for discussion after three stirring talks by the Rev. Arthur J. Long, minister of Unity Church, Bolton, Mr. John Potter, of Bank Street Church, Bolton, and Mr. Geoff Pilling, of the Society of Friends, Manchester. After the talks came tea, prepared by members of Horwich Y.P.L., then discussion groups, and later, a dance.

But the event did not finish there. A party of 20-odd able-bodied young people, after four hours of games and dancing, set off on a night-long ramble through the countryside and over the moors, and arrived back at the Chapel at 6 a.m. for breakfast.

Thanks were expressed to officers of the Rivington Chapel for the ready assistance they gave to the region in the arrangements for this, its most ambitious rally so far.

Henry Richards Bramley

The death of Mr. Henry Bramley, at the age of 83, deprives Unitarianism of one of its staunchest supporters. After reading history at St. John's, Oxford, he was called to the Bar in 1899, later joining the Sheffield Bar and practising until his quite recent retirement; holding at one time and another numerous professional offices. For several years of late he was Chairman of the local Rents Tribunal.

Mr. Bramley was intimately connected with the Upper Chapel, Sheffield, becoming a trustee in 1915, and occupying, in due course, most of the major offices of the Chapel. He had been Chairman of the Chapel Trustees and Congregation for twelve years, and had a most marked sense of duty, attending all Chapel functions and committees, including quite minor ones. One got the distinct impression that his work for the Chapel was not merely a duty but a delight, because he believed so deeply in the things for which his Chapel stood.

In his conduct of meetings, Mr. Bramley was an excellent democrat; and he lived out his Unitarian beliefs in a most punctilious fashion, indeed they were a part of his very nature. He showed the utmost respect for the minister's office, and never once, by deed, word or look, by request or suggestion, did he seek to impinge upon the freedom traditionally accorded to a Unitarian minister. He endeared himself both to the congregation and to the minister, and enjoyed the benediction of genuine and appreciative affection.

Throughout his life Mr. Bramley uncomplainingly battled with the handicap of very poor sight. A humble man, who made no claim to great ability, but rather the reverse, he fulfilled the duties of any and every office that he occupied with extraordinary conscientiousness. Whatever powers he had, and wherever they lay, he expressed to the full, including singing with a good tenor voice in his younger days, collecting antiques, and green fingers in the garden; carrying the handicap of his bad sight in a remarkable and most gallant fashion.

Recently, his sight went almost completely, and when death came he was very ready to take his Father's hand. One grieves not for his passing; and his was indeed a long, full life. But one takes note of all that a man can do with such powers as God has given him; and remembers with gratitude the innate sweetness and gentleness that permeated his nature. G.S.W.

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